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ABSTRACT

This booklet is a guide to buildings and other sites which have played a significant role in the history of the Hungarian community in Pittsburgh (Pennsylvania). A brief summary of the significance or present use is provided for: (1) the Hungarian Nationality room at the University of Pittsburgh's Cathedral of Learning; (2) special collections of the Hillman Library (University of Pittsburgh); (3) Duquesne University Tamburitzan Institute of Folk Arts; (4) the Kossuth Plaque; (5) St. Ann's Hungarian Roman Catholic Church; (6) First Hungarian Reformed Church of Pittsburgh; (7) First Hungarian Reformed Church of Homestead; (8) St. Elias Hungarian Byzantine Catholic Church; (9) Transfiguration of Our Lord Hungarian Byzantine Catholic Church; (10) Free Magyar Reformed Church; (11) First Evangelical and Reformed Church; (12) St. Stephen Roman Catholic Church; (13) Scenic View Park; (14) Penn View Art Center; (15) Motherhouse of the Sisters of the Divine Redeemer; and (16) Magyar Park. (JD)

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ED219345

HUNGARIAN ETHNIC HERITAGE STUDY OF PITTSBURGH, PENNSYLVANIA

Educational Curriculum Kit 3

GUIDE TO HISTORIC HUNGARIAN PLACES IN GREATER PITTSBURGH

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prepared by
Andrew Boros-Kazai

Study Director: Dr. Paul Body

Pittsburgh, Pennsylvania

SP020 313

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HUNGARIAN ETHNIC HERITAGE STUDY OF PITTSBURGH

Dr. Paul Bődy ..... Director
Dr. Ruth Biro ..... Curriculum Coordinator
Dr. Jonathan Flint ..... Associate
Andrew Boros-Kazai
Mary Boros-Kazai ..... Research Associates
Barbara H. Sahli ..... Design Consultant

Advisory Council:

Rev. Paul Bolváry ..... St. Ann Hungarian Roman Catholic Church, Pittsburgh
Mrs. Melinda Bessko ..... Community College of Allegheny County
Dr. Pat Crumrine ..... Paprikas Folk Dance Group, Pittsburgh
Dr. Joseph Makarewicz ..... Pennsylvania Ethnic Heritage Studies Center
Rev. Nicholas Novak ..... First Hungarian Reformed Church, Pittsburgh
Mr. Albert Stelkovics ..... William Penn Association, Pittsburgh
Mr. Nicholas Zerinváry ..... Hungarian Professional Society of Pittsburgh

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HUNGARIAN ETHNIC HERITAGE
STUDY OF PITTSBURGH

Educational Curriculum Kit 3

GUIDE TO HISTORIC HUNGARIAN PLACES IN GREATER PITTSBURGH

Prepared by:
Andrew Boros-Kazai

Published by:
HUNGARIAN ETHNIC HERITAGE STUDY GROUP,
PITTSBURGH
Dr. Paul Body, Director

Pittsburgh, Pennsylvania

1981

INTRODUCTION

The Hungarian Ethnic Heritage Study of Pittsburgh is pleased to present a series of ten educational curriculum kits concerning the history, culture and current community life of Hungarians in Greater Pittsburgh.

The purpose of this series is to provide an easily understandable guide to the Hungarian ethnic community in Greater Pittsburgh. The ten curriculum kits can be read and understood by the interested student, teacher, and general reader. No special training in Hungarian studies is presumed.

The format of curriculum kits was chosen for several reasons. By treating specific topics separately, we wished to present to the reader, student and teacher a comprehensive view of a well-defined topic. For example, the reader interested in current ethnic life will find most of that information in kits 3 and 4, concerned with "Historic Hungarian Places" and "Hungarian Community Life," respectively. On the other hand, the historically-inclined reader will turn to kit 2, "Hungarian Immigrants in Greater Pittsburgh, 1880-1980." Another practical consideration was that teachers should be able to use each kit as a basic information source, reading material, and teaching guide on a specific topic. Those interested in several topics will probably review all kits and consult additional sources listed in each of them.

The titles of the ten curriculum kits are:

1. Children's Hungarian Heritage
2. Hungarian Immigrants in Greater Pittsburgh, 1880-1980
3. Guide to Historic Hungarian Places in Greater Pittsburgh
4. Hungarian Community Life in Greater Pittsburgh
5. Hungarian Folk Traditions Revisited
6. Hungarian Folk Arts and Crafts
7. Survey of Hungary: Past and Present
8. Hungarian Historical Sources and Collections in Greater Pittsburgh
9. Bibliographical Guide to Hungarian-American Sources
10. Teaching Guide for Hungarian Curriculum Kits.

These curriculum kits respond to the special need of the classroom teacher for relevant materials and a teaching guide to Hungarian ethnic studies. The first seven kits

introduce selected subject areas, while kits 8-10 provide guidelines for research and teaching.

Another feature of our study is that it makes available an extraordinary amount of primary source material relating to the history of the Pittsburgh Hungarian community. In the course of our research, we have identified and evaluated historical resources preserved in 13 libraries, 25 church collections, and 24 organizational archives, amounting to a total of 62 separate documentary collections. All major holdings in each collection are identified, evaluated, and annotated for the benefit of the prospective student and scholar in kit 8. To illustrate the potential value of these resources, we have used them liberally in our narrative.

This publication is not intended as the final word on Hungarians in Pittsburgh, but the first major step leading to the discovery and better understanding of the Hungarian heritage. Our primary task was to prepare an inventory of documentary resources, to present selected aspects of the Hungarian heritage, and to design guidelines for classroom teaching. We hope that the results of our work will encourage students, teachers, and scholars to explore the Hungarian heritage. We welcome such explorations and are prepared to provide assistance if requested.

We extend our sincere appreciation to all persons and organizations who supported this undertaking. We acknowledge the financial assistance provided to us by the Ethnic Heritage Studies Program of the United States Department of Education, which made our study possible. We express our special thanks to the Pittsburgh Hungarian community, to all churches and synagogues, fraternal, social, and cultural organizations, as well as individuals who responded so generously to our requests. We wish to extend our appreciation to our Advisory Council, representing both Hungarian organizations and ethnic studies specialists. We appreciate also the support received from our organizational sponsor, the American Hungarian Educators Association. Finally, as project director I wish to take this opportunity to commend the outstanding cooperation, dedication, and sustained performance, often under trying circumstances, of all study participants, and especially of their families, whose patience, sacrifices, and sense of humor made the completion of this study possible.

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PREFACE

This curriculum kit is a guide to places, sites, and buildings which have played a significant role in the history of the Pittsburgh Hungarian community or are now centers of community life. We have provided a brief summary for each place, outlining its special significance or present use.

This guide can be useful in several ways. It may be used to plan a tour of historically significant places in the city. Or a single place may be selected for study, a personal visit, and other activity. Still another possibility is to group several places by neighborhood and study Hungarian community life in those neighborhoods.

Key to location of Hungarian sites and places in Pittsburgh.

1. **HUNGARIAN NATIONALITY ROOM**
Cathedral of Learning
University of Pittsburgh
Pittsburgh, PA 15260
Telephone: (412) 424-6000
Karen Klepp[illegible], Asst. Director

Plans for the Nationality Rooms in the new Cathedral of Learning were conceived during the early 1920's. These rooms were to commemorate the contributions made by immigrant nationalities to the growth of Pittsburgh.

The Hungarian community enthusiastically supported the idea that a Hungarian Room should be established. In 1926, a donation of $2,000 was made for this purpose by the Hungarian Committee of Allegheny County, chaired at the time by the late Reverend Edmund Vasvary. Other donations came from Hungarians of practically all social origins and convictions. For example, the Budapest government contributed $5,000, while the Pennsylvania branch of the Hungarian Communist Party also donated. In 1928, the Hungarian Room Committee was formed under the leadership of Dr. Samuel Gömöry, the most prominent Hungarian physician in Pittsburgh.

In order to assure an authentic design, the Committee requested the Hungarian government to conduct a design competition. The jury selected Dr. Dénes Györgyi of Budapest, who, among other accomplishments, had previously designed the Hungarian pavilion at the 1929 Barcelona World's Fair.

The Hungarian Room was dedicated on September 29, 1939.

We enter the Hungarian Room through a solid hardwood door, the inner side of which bears a fine example of relief carving. The center panel displays the words HUNGARY and MAGYARORSZÁG with the date 1938 (the date of the original design). The upper and lower panels are covered with alternating floral patterns: tulips, pomegranates, daisies, and sheaves of wheat. The door design was created in Hungary, while the actual carving was executed by American craftsmen, following the Hungarian patterns.

Wood has traditionally played an important role in the construction and furnishing of Hungarian houses. The Room reflects this tradition. From floor to ceiling, the walls are

covered with oak veneer panels. The floor is inlaid with polished squares of hardwood. The ceiling provides a contrast: it consists of seventy wooden squares suspended in a wooden frame. The squares are decorated with a variety of stylized Hungarian folk motifs in bright green, white and blue.

Where the ceiling and the walls meet, simple golden lettering bears the first four lines of the Hungarian national anthem, written by Ferenc Kölcsey in 1830:

Bless the Magyar, O our Lord,
Bountifully, gladly,
Shield with Thy protecting hand
When his foes smite madly!

The glass display cabinet built into the corridor wall contains several smaller items of Hungarian folk art which are periodically renewed by the Committee. Correspondence and records pertaining to the history of the Room are also housed in this cabinet. Below, the visitor can see the front panel of a tulip chest built into the wall. Such chests, decorated with carved or painted floral designs, traditionally served as the containers for the trousseau of Hungarian brides-to-be.

It was stipulated in the original design guidelines that the Nationality Rooms should be furnished with "simple, practical, and sturdy" items of furniture. Professor Györgyi and his associates had no difficulty meeting these requirements, since the design of Hungarian furniture has traditionally been simple, almost puritanical. The student chairs, the table, the lectern, and seats for professors and visitors bear equally clean lines; their ornamentation is limited to small carved designs on the backs of the chairs and on the lectern. Here, again, we meet the re-occurring depiction of the tulip.

Above the blackboard, the carved coat of arms represents the University of Buda, founded in 1388. It is surrounded by more tulip patterns and topped by the Crown of Hungary.

Among the most striking features of the Hungarian Room are the stained glass windows facing the entrance. Members of the Nationality Room Committee decided in 1946 that the simple sash windows should be replaced by ones depicting events and personages from the world of Hungarian history and legend.

By a happy coincidence, one member of the Committe, Mr. Lewis Diera, had studied the art of stained glass in Budapest, thus he was able to produce the imaginative design sketches for the windows. Two artists from the Pittsburgh Stained

Glass Studios, Howard G. Wilbert and Milcho Silanoff, executed the designs, using their new techniques for large glass surfaces. The university's architect, Albert Klimcheck, skillfully incorporated the windows into the scheme of the Room.

The first window depicts the brothers Hunor and Magor, the sons of the legendary King Nimrod of Babylon. Their story is a popular one in Hungarian oral traditions, and it was often related in the form of a heroic epic, most recently by János Arany, the great romantic poet of the nineteenth century. It tells of the long, arduous pursuit of the miraculous stag (*csodaszarvas*), the finding of two beautiful princesses, the daughters of the Alan king, and of their abduction by the brothers. Two nations are said to have originated from the two marriages: the descendants of Hunor became the Huns, and those of Magor the Magyars or Hungarians. To Hungarians, chasing the stag has come to mean the following of the sun toward a new day of hope.

The second window shows Arpad, an early prince of the Hungarians, who around 896 A.D. led his people through the passes of the Carpathian Mountains into their present homeland. The central figure of this window, however, is that of St. Stephen (Szent István), the first king of the Hungarians, who exercised the most profound change in their history: he made them settle permanently in the Danubian Basin, converted them to Christianity, and created a strong, centrally organized Hungarian state modeled after those of Western Europe. He was crowned in 1000 A.D. with a crown sent by Pope Sylvester II. (This, the Holy Crown of Hungary, was recently returned to the Hungarian people by the U.S. government, which had it in its custody since the end of World War II.) St. Stephen's descendants, the Árpád Dynasty, ruled Hungary until 1301. Outstanding among these kings was Béla IV, the third figure on this window panel, who rebuilt, reorganized, and strengthened Hungary after the near-total devastation caused by the invading Mongols in 1241-1242.

The third window shows the portrait of King Matthias (Mátyás), the greatest Renaissance ruler of Hungary (1458-1490). His court was one of the major centers of European culture: Humanist literature, the sciences, and book-printing thrived under the protection of the young king. Mátyás made Hungary one of the important military powers of Europe. He was among the first rulers to maintain a permanent standing army, which ensured Hungary's sovereignty against frequent

attacks by Turks and Germans alike. Volumes from his well-known Corvina Library, one of the largest in its time, are today treasured by museums and libraries all over the world. His fairness endeared him with the common people, who coined this phrase after his death: "Since King Mátyás died, there is no justice."

The fourth window is dedicated to Prince Ferenc Rákóczi (1676-1735). After 150 years of occupation and several centuries of wars, Hungary was liberated from the Turkish danger in 1699. The new presence of the Habsburg Imperial forces, however, soon became just as oppressive and a war of independence (1703 - 1711) was led by Rákóczi. His patriotic armies achieved a number of victories over the Habsburg forces, but in the end they had to bow to numerical superiority. Prince Rákóczi exemplified the highest ideal of Hungarian nobility: he unselfishly sacrificed his wealth and fortune for the cause of his country. He died in bitter exile, but his memory remains bright in Hungarian traditions. This window was the gift of the Rákóczi Aid Association of Bridgeport, Connecticut, which has since become a part of the William Penn Fraternal Association.

The fifth window presents three shining Hungarian achievements from the nineteenth century. Ferenc Liszt (1811 - 1886) shares with Hector Berlioz and Richard Wagner the distinction of being among the greatest masters of Romantic music. The composer of the Hungarian Rhapsodies, and a brilliant piano virtuoso, Liszt also became the first director of the Budapest music academy, which now bears his name. Mihály Munkácsy (1844 - 1900) was one of the greatest painters of his time. Rising from poverty, he achieved world fame with his large-scale compositions, some of which are in American collections and galleries. Sándor Petőfi (1823 - 1849) is generally considered to be the greatest Hungarian lyric poet. With his populist style and his fiery commitment to equality and liberty, he embodied the literary and political ideals of nineteenth century Europe.

2. SPECIAL COLLECTIONS OF THE HILLMAN LIBRARY
University of Pittsburgh
Pittsburgh, PA 15260
Telephone: (412) 624-4429
Frank A. Zabrosky, Curator

The University of Pittsburgh's Special Collections are located on the third floor of the Hillman Library. Researchers and visitors may examine the historical materials of the holdings in the comfortable reading room. During the regular hours of the Collection's operation, a knowledgeable staff attends to the needs of the visitors.

The Archives of Industrial Society within the Collection are of particular interest to those looking for information on the ethnic population of the Pittsburgh area. For example, the holdings contain a number of surveys conducted among the various nationalities, many taperecorded interviews as well as ethnic newspapers and periodicals, the records of organizations, churches, and clubs, some photographic materials, and miscellaneous memorabilia. The trained specialists working in the Archives make every effort to increase the holdings and to save as much of the region's ethnic heritage as possible. They encourage everyone in the Western Pennsylvania area to deposit any written, printed, or pictorial material relating to the life of Hungarian-Americans in the Archives, where they will be expertly safeguarded from the ravages of time.

Old and rare books are also housed in the Special Collections, and several of these have specific Hungarian significance. To mention only the most outstanding examples, we should note the *Historia Chronologica Pannoniae* by Johann Lonitzer (1608), the *Originum Hungaricarum*, vols. 1 and 2, by Francis Foris (1692), *Hungaria et Atila* by Nicholas Olah (1763), and the *Chronicum Budense* (1838).

3. DUQUESNE UNIVERSITY TAMBURITZAN INSTITUTE OF FOLK ARTS

1801 Boulevard of the Allies
Pittsburgh, PA 15219
Telephone: (412) 281-9192
Walter Kolar, Director

The Duquesne University Tamburitzans started as an amateur folk dance group in the 1930's. Today they are a nationally and internationally acclaimed folk dance ensemble and maintain a professional center of folk culture.

DUTIFA supports the performing ensemble by preparing choreography, music, and costumes. The Institute also collects relevant folklore materials to promote the appreciation of East European folk arts.

Among the Hungarian collections of the Institute are authentic Hungarian folk costumes from several Hungarian regions and items of pottery, weaving, and embroidery. The visitor can also view a cimbalom, a stringed percussion instrument that is inevitably part of any Hungarian folk dance group. There is also a sizable collection of films, photographs, and, of course, recorded music.

The Institute sponsors workshops and conferences dedicated to the folk cultures of Eastern European countries. In the spring of 1980, a week-long Hungarian symposium was held. Mayor Caliguiri and the Allegheny County Commissioners proclaimed that week Hungarian Cultural Week. The symposium included a series of lectures on Hungarian folklore by American and Hungarian specialists. An outstanding exhibit of Hungarian folk arts was also held. The lectures have recently been published by DUTIFA in book form, entitled *The Folk Arts of Hungary*.

4. KOSSUTH PLAQUE

Dedicated to the Memory of the Visit by Lajos Kossuth to the City of Pittsburgh

Corner of 4th and Wood Streets
Downtown Pittsburgh

Lajos Kossuth (1802 - 1894) was one of the principal actors in the Hungarian national movement of 1848 - 1849. A descendant of an impoverished noble family in Zemplen County, he studied law and became an outspoken representative of national self-government for Hungary. Using oppressive censorship laws, the Austrian authorities imprisoned him from 1837 - 1840. Kossuth employed his time in captivity to learn English and to improve his education. Upon his release, he founded a newspaper, *Pesti Hirlap*, which soon became the most important organ of the Hungarian reform movement.

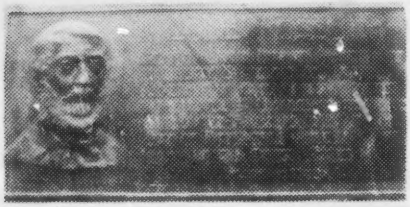

Illustration 1
The Kossuth Plaque at 4th and Wood Streets, Pittsburgh

The Hungarian Revolution of March 15, 1848 forced the Austrian government to grant concessions to the Hungarians, but by September of the same year, many of those concessions were being withdrawn. Imperial forces started a military campaign against Hungary. As chairman of the Committee for the Defense of the Homeland, Kossuth effectively directed the organization of Hungarian military resistance. He created a strong people's army, which proved itself equal to the Austrian forces. By the summer of 1849, however, the combined armies of Russia and Austria conquered Hungary. Kossuth relinquished his leadership and went abroad to enlist international support for an independent Hungary.

Kossuth first found refuge in Turkey. Due to the extraordinary popular interest in the Hungarian cause, the United States Government was instrumental in assuring Kossuth's safe departure from Turkey. He received an official invitation to visit the United States. He came to America on a warship dispatched by President Fillmore in 1851. On arrival at Staten Island, he was received by nearly three hundred thousand New Yorkers. During his seven months stay in the United States, he was invited to the White House and addressed both houses of Congress. His itinerary included Philadelphia, Baltimore, Washington, Harrisburg, Cleveland, Columbus,

Illustration 2 Lajos Kossuth bust in the William Penn Association board room, 429 Forbes Avenue, Pittsburgh

Cincinnati, Indianapolis, Louisville, St. Louis, New Orleans, Mobile, Boston, Albany, Buffalo, and Syracuse.

Kossuth stayed in Pittsburgh, from January 22 to 31, 1852. A snowstorm delayed his arrival; therefore, he was not received by a great crowd as elsewhere. But during his stay, his hotel, the St. Charles, at the corner of 4th and Wood Streets, was often surrounded by thousands of people listening to him speaking from the balcony. The Masonic Hall was filled to capacity for the meeting held on January 26. Kossuth visited several factories in the city and spoke before meetings organized by the local clergy, the German immigrants of Pittsburgh, and the Ladies' Committee for Hungary.

As elsewhere, Kossuth used his great oratorical talent for enlisting material support for the Hungarian cause. His efforts were successful: he gained the sympathy of his listeners and collected several thousand dollars for weapons and equipment. Unfortunately, the opportunity to use these funds for the liberation of Hungary never came. But, until his death in Italy in 1892, Kossuth never ceased working toward his goal, the creation of a strong, independent Hungary. We may remember these lines from one of his American speeches: "The spirit of our age is democracy. All for the people and all by the people. Nothing about the people without the people. That is democracy and that is the ruling tendency of the spirit of our age."

Already during the 1930's, György Szécskay, a Hungarian poet and journalist living in Pittsburgh, proposed the idea of creating a fitting memorial to Kossuth's visit. Owners of the Keystone Athletic Club, which occupied the site of the former St. Charles Hotel, readily granted their permission. But difficult economic conditions and the forthcoming World War prevented the realization of these plans.

In 1948, while Hungarians everywhere celebrated the 100th anniversary of the War of Independence, Reverend Paul Markovits and Mr. Szécskay again began to work for the Kossuth plaque. Churches, clubs, and individuals from the region enthusiastically supported the proposal.

The bronze plaque was designed and created by Alexander (Sandor) Finta, the well-known Hungarian-born sculptor and medalist. On its left side it bears the relief-bust of Lajos Kossuth, while the rest of the plaque displays a memorial text written by György Szécskay. The plaque was unveiled on October 1, 1949. The ceremony was attended by Mayor David L. Lawrence as well as representatives of many social and civic organizations.

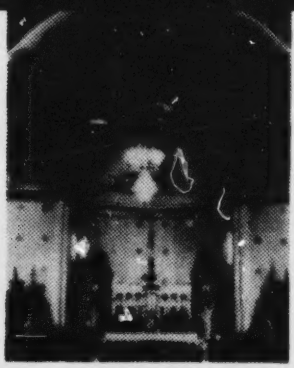

Illustration 3.
Interior of St. Ann's Hungarian Roman Catholic Church, Pittsburgh.

5. ST. ANN'S (Szent Anna) HUNGARIAN ROMAN CATHOLIC CHURCH
4735 Chatsworth Street
Pittsburgh, PA 15207
Telephone: (412) 421-3063
Reverend Paul Bolváry

This parish was established in 1914. During the difficult years of the First World War, masses were celebrated in the basement of St. John Greek Catholic Church on the South Side, and later in the assembly hall of the Carnegie Library's Hazelwood branch. At the end of the war, members of the congregation were able to collect money to build a new church. The cornerstone was laid in 1919. The basement room of the church was used for worship during the next five years.

Completion and dedication of the church took place in 1925. Built in a Romanesque style, the tall brick edifice can accommodate more than four hundred people. The traditional style altar is surrounded by the images of the twelve apostles. The wrought iron structure in the forefront of the altar incorporates the design of the Hungarian coat-of-arms.

High up above the central nave, the gently arching walls bear the pictures of saints from Hungary's early history: St. Stephen, the first King of Hungary; Gizella, his wife; Imre, his short-lived son; Margit, the saintly princess of the thirteenth century; László, who defended Hungary against fierce pagan invaders; and St. Gellert, the first Hungarian bishop and martyr. Starting at the right front corner of the nave, the lower walls reveal the fourteen stations of the Cross on small relief sculptures.

The hall below the church is equipped with kitchen facilities and can hold three hundred guests for meetings or dinners. Faithful to its past, St. Ann's Church remains an active community center. Its facilities are used by folk dance groups and by the Hungarian Scouts of Pittsburgh.

6. FIRST HUNGARIAN REFORMED CHURCH OF PITTSBURGH

221 Johnston Avenue
Pittsburgh, PA 15207
Telephone: (412) 421-0279
Reverend Nicholas Novak

This church celebrated its ninetieth anniversary in 1980. Initially, it was known as the First Hungarian and Slovak Evangelical and Reformed St. Paul Church. The first full-time minister serving the congregation's needs was Reverend János Kovács, who arrived from Hungary in 1891. Within one year, the invigorated church was able to build a small house of worship on Bates Street.

With the great influx of immigrants around the turn of the century, however, that building proved to be too small. The lot for the present church building was purchased in 1898. The leaders of the young congregation had great faith: in 1901 they had the courage to go into debt for $36,000 in order to start the construction of their new house of worship. Their progress was far from smooth, but they were successful, and the present building was dedicated in July of 1904.

In the following decades, several additions and renovations were made, the Carnegie Organ was installed in 1908, the 1,300 pound Calvin Bell was purchased for the tenth anniversary of the dedication, and the Social Hall, adjacent to the church, was built in 1921.

Designed and constructed by the Pittsburgh firm of Titusz Bobula—who also donated the original bell—the church is built in the simple style typical of most Hungarian Reformed churches. Its nave, 58 feet long and 48 feet wide, accommodates five hundred worshippers. The stained glass windows depict Biblical and Hungarian allegories: the cross, the anchor, and the wreath symbolizing faith, hope, and love. The portraits of Calvin and Zwingli, as well as those of persons significant in the history of the Hungarian Reformation are incorporated into the design of the windows. Princes István

Bocskay and Gábor Bethlen fought for religious toleration and equality in the seventeenth century. Zsuzsanna Lorantffy patronized the cause of Protestant education in Hungary. Each stained glass window was the gift of a generous patron.

Below the church is a sizeable basement hall suitable for cultural or social gatherings. The adjacent Social Hall traditionally serves as the location for Sunday and vacation schools.

Illustration 4
St. Stephen Roman Catholic Church, McKeesport

7. FIRST HUNGARIAN REFORMED CHURCH OF HOMESTEAD

416 Tenth Avenue
Munhall, PA 15120
Telephone: (412) 461-3345
Reverend Zoltán Kovács

The growing industrial community of Homestead welcomed a large number of immigrants around the turn of the century. In 1903, sixty-five Hungarian and Slovak families met at the Fourth Avenue Lutheran Church and founded their own congregation. Their number increased rapidly. By the time a property was purchased and their own church was built in 1904, more than four hundred people were members of the congregation.

Homestead's Hungarian cultural life was always active and the Reformed Church played a significant part in it. The Ladies' Aid Society sponsored many cultural events. During

the 1920's the church supported several boy scout troops.

Many additions and improvements have, of course, been implemented. The first organ was acquired in 1906 with the help of Andrew Carnegie. The present organ has 396 pipes, 2 manuals, and 32 stops, and is one of the finest church instruments in the region. The great Rákóczi bell, donated by immigrants from Abauj County, was installed in 1907. It was manufactured by the Buckeye Bell Foundry of Cincinnati and bears the inscription: "This bell calls for the living and cries for the dead." The steeple was covered with stainless steel in 1950. The church interior and the ceiling frescoes were designed three years later by the Hungarian artist Jozsef Kolozsi.

8. **ST. ELIAS (Szent Illés) HUNGARIAN BYZANTINE CATHOLIC CHURCH**
   4200 Homestead-Duquesne Road
   Munhall, PA 15120
   Telephone: (412) 461-1712
   Reverend George Vida

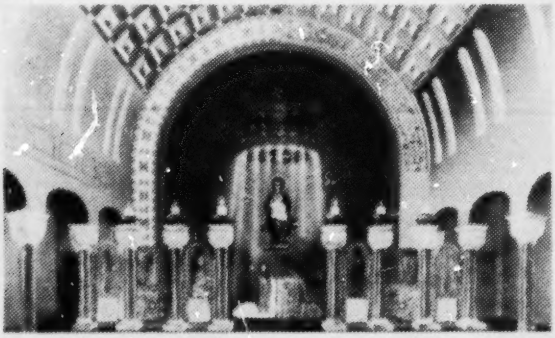

Illustration 5. Interior of St. Elias Byzantine Church

Illustration 6. St. Elias Byzantine Church

The Hungarian congregation of Homestead-Munhall Greek Catholics was organized in 1905. During their first years, a rented hall on Eighth Avenue served as church and as residence for Reverend Julius Orosz. Soon, however, a church edifice was purchased from the St. Matthews Episcopal congregation. Located on the corner of Eighth and McClure, this church was officially dedicated in 1907. Through steadfastness and diligence, the building was maintained and beautified, and even the almost total damage caused by a fire in 1928 was repaired within a few months.

The present pastor, Msgr. George Vida, came to St. Elias in 1958, and from the time of his arrival he pursued the idea of a new location and a new, larger church. When the site was purchased in 1960, it was disfigured by a fifty-foot gully and did not present a pretty sight. However, the gully was filled with the slag of nearby plants. The firm of Edward F. Horley, an enthusiast of Byzantine architecture, was contracted to design a new St. Elias in 1961. Groundbreaking took place in 1963 and the completed edifice was dedicated in 1966.

The church has been designed in the classic Greek-

King St. Stephen I

Prince Rákóczi

Byzantine style, modified to make good use of modern building materials. It is crowned with the distinctive Byzantine dome on a square base, and the outside is covered with pink Mediterranean brick and stone trim. The entire ensemble is imposing and pleasing from every angle.

St. Elias was a natural choice for the patron of this ethnic church: he has traditionally been considered the saint of good harvest by the agrarian workers of East Central Europe. The main entrance carries this motif: in the front center arch there is a large icon of St. Elias which can be illuminated at night. Above each of the bronze doors a tile mosaic depicts scenes from the life of the saint. From the entryway opens the parish library and a chapel shrine used for the daily celebration of the liturgy. The screen separating the chapel from the entryway is embellished with icons taken from the former church. Some of these depict St. Stephen and St. Imre of Hungary, the Weeping Virgin of Mariapocs, a popular Hungarian icon, as well as scenes from the lives of Christ and St. Elias.

At the time of its installation, the traditional central dome covering the nave was the only self-supporting plastic dome of its kind in the world. Made of forty-five modular sections of two curved skins ¼-inch thick and held apart by plastic channel framing with six inches of plastic insulation between, the dome is multi-colored with an intricate design. The dome is topped with an all-plastic Maltese cross complete with simulated jewels. Two smaller domes on the side towers (the left one housing the bells from the former church) are also executed in plastic lined with gold flecks. All three domes are illuminated at night.

Endre Fazekas, a Hungarian artist living in Pittsburgh, was responsible for the design of the dome as well as the interior of the church. Behind the main altar, a semi-circular vault bears the large picture of the Virgin Mary with the Christ Child. It was designed by Fazekas and executed in mosaic by artists at the studios of Vatican City. The iconostasis, the colorful picture screen which separates the sanctuary from the nave, is now being completed. Its columns are carved from white Carrara marble, while its doors and icons are prepared by artists using the cloisonne method of enameling

over gold-plated bronze. The pastor and leaders of the congregation are seeking out the finest materials and the best artistic talent to make their church one of the finest ethnic houses of worship in America.

An additional point of interest around the church is the small shaded garden outside, where a memorial plaque is dedicated to the visit made here by Cardinal Jozsef Mindszenty of Hungary, who suffered long imprisonment by the Communist government.

The rectory, adjoining the left side of the main section, includes the parish office, pastor's office, pastor's living quarters, housekeeper's suite, and guest rooms. On the right side of the church are two large meeting rooms which can be divided into four classrooms to accommodate the lively school activities of St. Elias.

Beneath the entire structure is a combination social, dining, recreational area. The main social hall seats 540 people, and the dining area has a capacity of 130. Future plans for the basement include the creation of a bowling alley and a lounge area.

9. TRANSFIGURATION OF OUR LORD HUNGARIAN BYZANTINE CATHOLIC CHURCH

121 Sixth Street
McKeesport, PA 15132
Telephone: (412) 672-0728
Reverend Msgr. Basil Shereghy

Hungarian immigrants of the Byzantine Catholic faith began to arrive in McKeesport about 1900. They participated at first in the religious services of St. Nicholas Byzantine Catholic Church in McKeesport. By 1913, however, it became evident that church services in Hungarian would be discontinued at this church. It was then that they decided they would build a church of their own.

The meeting which established the church was held on May 18, 1913. The name of the church, Transfiguration of Our Lord, was chosen. The officers of the church were elected. The property for the future church building was purchased the same year. In 1915, the first pastor of the church, Reverend Alexander Pope, took up his residence at the parish. The same year, construction of the church began, to be completed in 1916.

The church building retains the characteristics of an East

European Catholic Church. A Hungarian ornamental text can be seen along the arch over the altar. The flags of the United States and of Hungary are proudly displayed in the church. The altar cloth exemplifies fine Hungarian embroidery. The church also treasures a gilt-edged and jeweled missal, a gift from Emperor Francis Joseph.

The congregation has preserved the Hungarian-language religious service. There are several community events sponsored by the church that emphasize the Hungarian heritage. The present pastor, Monsignor Basil Shereghy, serves as director of the Byzantine Catholic Archdiocesan Museum and plans to establish a special Hungarian room exhibiting historical documents, arts, and folklore of Hungary.

10. FREE MAGYAR REFORMED CHURCH

101 University Drive
McKeesport, PA 15132
Telephone: (412) 672-7298
Reverend Dénes Tamás

From the beginning of Hungarian emigration to America, the city of McKeesport received a considerable share of Magyar immigrants. As the records of this church indicate, there were 866 Hungarians residing here in 1900, 2500 in 1910. A large proportion of these people were Calvinists, but for the initial decades they were satisfied with attending the Calvinist church in Oakland, which later moved to Hazelwood.

In 1910 a sizeable group of Calvinists decided to build their own church within their own community. The building on Eighth Street was purchased in that year and rebuilt to suit the new congregation. (It continues to exist as the First Evangelical and Reformed Church.)

Following World War I, many Hungarian churches in America decided to join American synods. There was, however, a substantial segment of dissenters. Prominent among these were members of the McKeesport church, who in 1922 formed a new, independent congregation. The 59 families who formed this congregation initially met in the hall of the Hungarian Social Club. Within one year, however, they purchased the church building at 115 Seventh Street and dedicated it on September 23, 1923. By 1924, membership reached 400. The church continued to prosper, so much so that the renovation of the building could be undertaken in 1926.

The decision to move from the downtown neighborhood was reached in 1970. After having borrowed $200,000 from the American Hungarian Reformed Federation, the new lot was purchased, and a Hungarian-American contractor, Mr. Joseph Molnar, was commissioned to build the new church. The dedication took place on July 23, 1972, on the fiftieth anniversary of the church's founding.

The new church reflects the best traditions of Hungarian Protestant churches. Inside as well as outside, it is characterized by simplicity, yet it is well equipped to serve its members not only as a house of worship but also as a center for their social and cultural activities.

11. FIRST EVANGELICAL AND REFORMED CHURCH
134 Eighth Street
McKeesport, PA 15132
Telephone: (412) 678-3427
Reverend Eva M. Fabian

After years of attending churches in Oakland and Hazelwood, Hungarian Calvinists of McKeesport formed their own congregation in 1908. The economic difficulties of the times prevented them from building their own house of worship. Finally, in 1910 they purchased the present building, which used to be a bakery, and had it renovated to fit their needs. The congregation continues to prosper to the present day.

The congregation's pride in its heritage is evident. A collection of photographs in the church hall tells their history. The church nave is simple in the time-honored Calvinist tradition. Its fitting centerpiece is the beautiful wooden pulpit. Such pulpits are common in the Reformed churches in Hungary, but this is the only one of its kind remaining in the Pittsburgh region. Above it, the words proclaim the dedication: "Vigyázzatok és imádkozzatok!" (Be alert and pray!)

12. ST. STEPHEN (Szent István)
ROMAN CATHOLIC CHURCH
2125 Beacon Avenue
McKeesport, PA 15132
Telephone: (412) 672-0693
Reverend Stephen Kato

St. Stephen Roman Catholic Church was the first congrega-

Illustration 7. Foundation plaque of St. Stephen's School, McKeesport.

tion of Hungarian Catholic immigrants in Greater Pittsburgh. The congregation was organized in 1899 by Reverend Kálmán Kovács, who came to McKeesport from Hungary to take charge of the spiritual needs of Hungarian immigrants. Due to the energetic leadership of Reverend Kovács, St. Stephen became the leading center of Catholic religious and social life for Hungarian immigrants in the Monongahela Valley.

Under the guidance of Reverend Kovács, St. Stephen's congregation completed the construction of their church within one year. The local contracting firm of Joseph Lang built the entire structure. The interior was made in Tiffin, Ohio, while the gigantic bells (each of them weighing 1,250 lbs.) were cast in Baltimore. The dedication ceremony on August 25, 1901 was attended by thousands of Hungarian immigrants. Andrew Carnegie contributed $1,500 toward the purchase of an organ.

The visitor is reminded of the strong ethnic heritage of St. Stephen's founders, not only by the Hungarian text carved into the cornerstone, but by the inscription high above the entry "Mononga̋elavölgyi Első Magyar Római Katolikus Templom" (The First Hungarian Roman Catholic Church of the Monongahela Valley), and by the greeting "Isten hozott" (literally, God brought You; meaning Welcome!) in the stained glass over the doorway.

Even after recent modernization, the interior of the stylized Gothic structure preserves many of its original characteristics. Each row of pews is designated as the gift of a generous

patron or family, as are the numerous large stained glass windows. The latter depict Hungarian saints: Stephen, László, Gellert, Elizabeth, and Imre. The great triple windows over the choir loft portray the Hungarian national coat-of-arms and the Holy Crown. Among the treasured possessions of the church is the painting in which St. Stephen offers his Crown into the care of the Virgin Mary. It was sent for the dedication of the church by Emperor Francis Joseph.

The parish of Reverend Kovács became not only the largest Hungarian church in the region, but the most active one as well. He organized other congregations in the Monongahela Valley, attended to the spiritual needs of outlying small mining or industrial communities, and at the same time published and edited a Hungarian-language newspaper for almost thirty years.

One of the most important needs was that of educating second generation Hungarians in religious and Hungarian national traditions. Reverend Kovács participated in the teaching of the youngsters, but he soon realized that he needed assistance in his work. In response to his requests, four Hungarian nuns were sent to his parish by the Hungarian branch of the Daughters of the Divine Redeemer in 1912. These dedicated sisters, their followers and assistants, created and maintained an active network of schools in the Pittsburgh region. During the early years, their work was conducted in private homes, back rooms, and basement halls. School met after regular public instruction and during summer vacations. But in 1931, members of the congregation built St. Stephen's School. Located behind the church, the attractive modern brick building served as an accredited parochial school until 1967, when it ceased operation due to financial considerations.

13. SCENIC VIEW PARK
William Penn Fraternal Association
429 Forbes Avenue
Pittsburgh, PA 15219
Telephone: (412) 281-8950
Elmer Charles, President

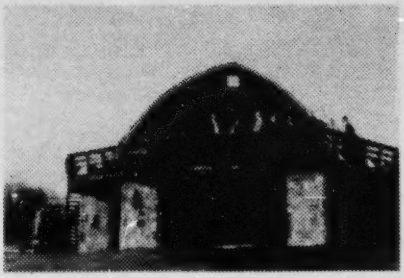

Illustration 8. The lodge at Scenic View Park.

Located about seventy miles southeast of Pittsburgh, in Somerset County, Middlecreek Township, near Laurel State Park, this property consists of about 160 acres of beautiful rolling terrain. A three-acre spring-fed lake, suitable for swimming and fishing, is located within the area.

The Park already has some buildings on it: a caretaker's home, a lodge suitable for meetings, and several houses built by the previous owners. Electricity, sanitary facilities, and some recreational opportunities have been developed (tennis courts, trails, etc.).

The William Penn Association, the oldest and largest Hungarian fraternal organization, plans to develop the park for cultural and recreational purposes. The proposal includes the creation of a youth camp for the children of members, where young people of Hungarian descent will have an opportunity to learn about their heritage during the summers. Additional overnight lodging and meeting facilities are planned to accommodate special meetings, programs and conferences.

14. PENN VIEW ART CENTER
999 Rock Run Road
Elizabeth, PA 15037
Telephone: (412) 751-7821
Sister M. Edith Nemeth

Since 1976, this nonprofit educational and cultural institution has been dedicated to the creation and appreciation of arts and crafts. It is located in the quiet rolling woodlands of Western Pennsylvania in a secluded setting.

Instruction is offered in graphic arts (drawing, painting,

Illustration 9.
Motherhouse of the Sisters of the Divine Redeemer, Elizabeth.

Illustration 10.
Penn View Art Center, Elizabeth.

calligraphy, photography, printmaking, woodcut, etc.), in fiber arts (weaving, lacemaking needlework, rug making, batik, etc.), and in three dimensional arts (pottery, sculpture, glass design, stained glass, etc.). The programs of the center are affiliated with those of Duquesne University and are offered throughout the year, including the summer months.

The Center's director is Sister M. Edith Nemeth, member of the Sisters of the Divine Redeemer, who received her professional training at Carnegie-Mellon University. She is assisted by a staff of artists who are also trained in art education.

For the Hungarian-Americans of the Pittsburgh region, the significance of Penn View Art Center is twofold. It is closely affiliated with the order of the Sisters of the Divine Redeemer (the Motherhouse is only 444 steps from the Center). The sisters have traditionally been active as teachers in the schools of Hungarian parishes, some of which are still operating. Perhaps equally important is the fact that Sister Edith and her staff are familiar with the heritage and techniques of Hungarian folk art. They are expert practitioners of Hungarian folk art techniques. The completed pieces displayed throughout the Center make it a veritable museum of Hungarian art motifs and techniques.

15. MOTHERHOUSE OF THE SISTERS OF THE DIVINE REDEEMER
Rock Run Road
Elizabeth, PA 15037

Telephone: (412) 751-7821
Mother Ignatius

The Order, dedicated to ministering to the old and weak, and later to the teaching of the young, was founded by Mother Alphonse Marie in the Alsace-Lorraine region of France during the nineteenth century. Members of the Order are still active in several European countries. One of the regional Motherhouses was in Sopron, Hungary. It was from there that the first four sisters, Sabina, Cassiana, Berchmans, and Frederika, came to the United States in 1912. They were called to this country by Reverend Kálmán Kovács, the pastor of St. Stephen's Hungarian Roman Catholic Church in McKeesport, in order to help him with the spiritual care of the Hungarians in the Monongahela Valley.

The four original sisters set up mission schools in Allegheny, Braddock, Homestead, Daisytown, Clairton, Donora, Irwin, and Elizabeth among other places. In 1920 thirteen additional sisters arrived. The American Province of the Order was established in 1923. The Elizabeth property was purchased in 1926. Through a continuous building program, the originally small Motherhouse grew by the addition of an Academy (1936) and various other buildings.

The pressing need for more space, however, continued to exist until 1959 when ground was broken for the present structure. On October 21, 1961, the new Motherhouse and chapel were dedicated. Besides being the administrative center for the Order's American Province, the bright, modern facilities also serve as a training institute for novitiates and as retirement home for the elderly sisters.

The stained glass window walls in the arched chapel depict the history of the Order and its spiritual life. One panel makes special reference to the Order's American existence. Around the figure of Reverend Kovács and the first four sisters, we can see the depiction of the sisters' first apostolate, the religious instruction of children, and their first residents in Elizabeth.

Near the Motherhouse, in an evergreen grove, one can visit the Order's cemetery, where a long row of small white crosses mark the graves of deceased sisters. Reverend Kálmán Kovács, the untiring pastor of Hungarian Roman Catholics in the region for three decades, also rests here in the company of other Hungarian priests.

16. MAGYAR PARK

Rockwood, PA 15557
Zoltan Toth, President
Pannonia Development Company
9521 Anderson Road
Pittsburgh, PA 15237

Magyar Park is a recreational area for Hungarian families in the beautiful Laurel Mountains near Seven Springs. It was established in 1967. It was conceived as a venture to provide Hungarians recreational opportunities as well as a Hungarian sense of community. Both aims have been successfully achieved.

Hungarians established the Pannonia Development Company to acquire and manage such an area. The company selected the present site and developed it into a very successful recreational park. The 138-acre area was subdivided into 162 lots and a common area of 50 acres. Most of the lots have now been sold to individuals and families. The owners have built cottages or more elaborate dwellings. All members have access to community facilities comprising a large shelter with bathrooms, tennis courts, a soccer field, and an attractive lake with beach.

Magyar Park is especially lively in the summer months. Several organizational picnics and parties are held there. Family events are celebrated. Resident families have weekly social gatherings, campfires, and barbecues. Tennis matches and soccer games are played by young and old. But perhaps most importantly it affords opportunities for quiet relaxation family activities, and friendships in a beautiful setting.

Illustration 13. Magyar Park

HUNGARIAN ETHNIC HERITAGE STUDY OF PITTSBURGH

The Hungarian Ethnic Heritage Study of Pittsburgh has published ten curriculum kits that present aspects of the Hungarian ethnic heritage in Greater Pittsburgh. Following are the curriculum kits that have been published:

1. Children's Hungarian Heritage
2. Hungarian Immigrants in Greater Pittsburgh, 1880–1980
3. Guide to Historic Hungarian Places in Greater Pittsburgh
4. Hungarian Community Life in Greater Pittsburgh
5. Hungarian Folk Traditions Revisited
6. Hungarian Folk Arts and Crafts
7. Survey of Hungary: Past and Present
8. Hungarian Historical Sources and Collections in Greater Pittsburgh
9. Bibliographical Guide to Hungarian-American Sources
10. Teaching Guide for Hungarian Curriculum Kits

For information concerning the Hungarian Ethnic Heritage Study of Pittsburgh, please contact:

Dr. Paul Bődy
5860 Douglas Street
Pittsburgh, PA 15217
Tel: (412) 422-8370

Dr. Ruth Biro
5600 Forbes Avenue
Pittsburgh, PA 15217
Tel: (412) 421-8384